

FEB.

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

PUBLISHED BY N. WHITING

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VOL. XII.



THE SYCAMORE FIG TREE.

The annexed engraving exhibits a species of Sycamore Fig Tree, probably such as is mentioned in *Luke* xix. 4, the peculiarities of which seem to solve the difficulty. This Sycamore is about the height of a beech, and bears its fruit as here represented, in a manner quite different from common trees. It has them on the trunk itself, which shoots out little sprigs in the form of a grape stalk, at the end of which the fruit grows close to one another very like the bunches of grapes.

The fruit and leaf, the former of which is manifestly of the fig kind, are separately represented, by our drawing marked B. This tree is always green, and bears fruit several times during the year, without observing any certain seasons. Norden says, "I have seen some of these that have fruit two months after others. The fruit has the figure and smell of real figs, but is inferior to them in taste, having a fleshy sweetness. It is of a yellow-ocherish cast, shaded slightly with a flesh-coloured tinge. The tree abounds in Egypt, where the common

people live on its fruit." The same author thinks it highly probable that this was the tree into which Zacheus climbed to see Jesus. There seems no evident difficulty attending this opinion; the same kind of tree that grew near Jericho might grow near Jerusalem. Standing by the way side it seems not to have been private property, hence no person was injured by the sentence our Lord passed upon it, and which is generally thought to have been uttered considering the barren tree as a striking type of the Jewish nation, who had only the appearances of piety and religion, and whose approaching fate was thus strikingly foreshen. It is evident, taking the passage literally, that our Lord might discern the leaves and greenness of the tree, before he could discover whether there was any fruit upon its trunk; and that his commanding it to remain in its present state, does not at all imply that he *cursed* it in our common acceptance of that term. The whole seems contained in the command "no man eat fruit of thee hereafter forever;" that is, that sterility which now renders thee unprofitable shall continue to be thy character; which, if intended as a metaphor, has been awfully verified in the condition and character of the unbelieving Jews from that time to the present day.—*Calmet*.

We learn that the Rev. Dr. Skinner of Philadelphia, has accepted the call of the Pine-street Church, Boston, to become their pastor.

Two native Greeks came out to this country with Dr. Howe, one of whom is to be educated at Amherst.

Missionary Intelligence.**NEW PUBLICATION.**

The American Home Missionary Society propose to publish a new periodical, entitled the **HOME MISSIONARY AND AMERICAN PASTOR'S JOURNAL**,—to be edited by Rev. Absalom Peters.

The increasing magnitude of the Home Missionary cause in the United States, and the consequent increase of news necessary to put the public in possession of its operations, has induced the Society to the proposed plan. Religious journals and newspapers have heretofore been the channels of this intelligence. But its operations having been continually augmenting, so as to render these sources inadequate to its details, the Society has long had in view this project, of presenting this intelligence to the public through a channel of its own. Hitherto an unwillingness to hazard the funds of the institution in a project that was not absolutely sure of success, has deterred them from making the experiment: the present determination has arisen from a liberal and generous pledge of \$500 from the Rev. Dr. Codman, towards defraying the expenses of the work. It is the belief of the Executive Committee, that such a publication will not only prove acceptable to the patrons of the Society, and pay the expense of publishing, but in the event become a source of revenue to the establishment.

**PROSPECTUS OF THE
HOME MISSIONARY,
AND
AMERICAN PASTOR'S JOURNAL.**

To be edited by Rev. ABSALOM PETERS, Corresponding Secretary of the Society.

The double title of the work is chosen in reference to the two-fold plan, which it is designed to embrace. The first part, and that which will come properly under the title of "THE HOME MISSIONARY," will be devoted to such matter as may be arranged under the following general heads.

1. Each number shall contain a short original *address* adapted to the Monthly Concert for Prayer, furnished for the work, and accompanied with the author's name.

2. Extracts from the correspondence of the Society, carefully condensed and arranged under appropriate titles, with editorial remarks.

3. Original articles on the best means of establishing churches and rendering permanent the benefits of Christianity in our new settlements;—on the state and prospects of the church in the United States;—the influence of religion on the intellectual, literary, and moral character of the country, and the perpetuity and purity of its civil institutions.

4. Brief historical notices of churches planted in the days of our Fathers, and of early Domestic Missionary efforts in this country.

The latter title of the work is added in reference to the topics embraced in the Prospectus of a "new Periodical, of original plan and character," recently issued by the Rev. Austin Dickinson, to bear the title of "THE AMERICAN PASTOR'S JOURNAL."*

* See *Religious Intelligencer*, p. 408: and *National Preacher*.

CONDITIONS.

1. The work will be issued in Monthly numbers of not less than 16 pages 8vo. nearly executed, with a preface, title page and index, to be furnished at the end of the year.

2. Price, **ONE DOLLAR** a year, in advance; or **ONE DOLLAR AND FIFTY CENTS**, if delayed till after the reception of the third number. Any individual, who shall procure six responsible subscribers, shall be entitled to a seventh copy gratis, for one year.

3. Each contributor to the funds of the Society shall be furnished with that number of the work in which his contribution is acknowledged.

4. Each individual who shall contribute, at one time, to the Society the sum of ten dollars, or more, shall be entitled to a copy of the work during the year.

5. Each Town or Church Association or Society, which shall agree to contribute to this Society or to any of the Auxiliaries, whose income is paid to this Society, the sum of **Ten Dollars**, shall be entitled to a copy of the work, and also a copy for every additional **Ten Dollars** so contributed; and any individual who shall collect and pay over at one time, to this Society or to any of the Associations or Auxiliary Societies above named, the sum of **Twenty Dollars**, shall be entitled to a copy of the work. A copy of the work will also be sent gratuitously to each of the Secretaries of the State and County Societies and Agencies Auxiliary to the A. H. M. S.

5. Each number of the work shall be dated the 25th day of the month in which it is published, and furnished to subscribers previous to the next succeeding Monthly Concert for Prayer.

6. The entire proceeds of the work, after deducting expenses, shall be devoted to the cause of Home Missions.

REMARKS.

To the Rev. Clergy and others friendly to the object of the A. H. M. S.,—to the Missionaries of this Society and of all kindred Societies in the United States.

Beloved Brethren,—The undersigned have issued the above Prospectus of a new Periodical, under a deep sense of their dependence on the co-operation of the friends of the cause of Christ and of our country, to make it what it is designed to be, a truly *Original and American Work*. For this purpose they have adopted a plan which appears, least of all, to interfere with the province of any other Periodical now in existence. The *Monthly Concert Address* in each number is intended to be of the most catholic character, designed as an appeal in behalf of all the benevolent efforts of the day, suited to every congregation in Christendom, which shall be convened to pray for the coming of Christ in the glory of his kingdom. A few only of the remaining pages have been reserved for the publication of the Society's Correspondence, because it is believed that the value of the work may be greatly increased, and the cause more effectually aided, by selecting only such portions of it as are of the most interesting and instructive character, and reducing them to a smaller compass than that in which they are usually presented to the eye of the Committee. The residue of the work is designed to be filled with an interesting and useful variety of original mat-

ter, the materials of which are all to be gathered from American ground.

On this plan it is believed that the Editor, by a diligent survey of the affairs of the church in the United States, for which he enjoys peculiar advantages,—by securing the pledge of ministers of high standing to furnish the monthly addresses,—and by relying on the intelligent *Missionaries* of this Society, and *clergymen* generally throughout the country, to supply materials for the remaining portion of the work, will not fail to produce a *Religious Manual*, of the size contemplated, which will be read with intense and general interest, while, at the same time, it will be a correct and authentic *Home Missionary Intelligencer*.

But, to render such a work preeminently useful, there must be *union of effort*. As it is intended to consist principally of original matter, and that of a specific character, such as no genius can originate, it is obvious that it ought not to be commenced without being furnished with numerous pledges of supplies. It will be important also to have a considerable number of communications on hand at the commencement, as well as afterwards, that due regard may be had to order in the arrangement of subjects, and a suitable variety be presented in each number.

The co-operation of *Ministers*, of different denominations, willing to aid in executing this design, is, therefore, respectfully and affectionately solicited. As it is important to the interests of the Society that the first numbers be issued in the month of April next, individuals will confer a favor by writing as soon as practicable, either furnishing matter for publication, or stating definitely what contributions may be expected from them hereafter.

Looking to God for a blessing on every effort of the benevolent to fill the world with his glory, the undersigned are happy in the belief that they serve the Church of Christ by commanding this design to the patronage and prayers of the Christian public.

JOHN D. KEESE, *Chairman.*

GARDINER SPRING,

J. M. MATHEWS.

PETER HAWES,

JOHN NITCHIE,

ELEAZAR LORD,

M. BRUEN,

KNOWLES TAYLOR,

ELIHU W. BALDWIN,

ARCHIBALD FALCONER,

THOMAS WEBSTER,

ABSAJOM PETERS, *Cor. Sec. A. H. M. S.*

*Office of the A. H. M. S., 144 Nassau street,
New-York, Feb. 10, 1828.*

*Ex. Com.
of the
A. H. M. S.*

THE CLAIMS OF HOME.

Permit me to lament, Sir, to you, as the Editor of a Christian Miscellany, and through you to a large body of God's professing people, what I conceive to be the inexcusable *indolence of the Christian world*.

Many, no doubt, will be perfectly astonished at the daring, and to them unfounded, charge thus publicly alleged. It will be thought by many a censure as groundless, as an observation impertinent; but I fear I can too well substantiate the remark. I am speaking with regard to the claims

of Home, and I would ask, "Do we, as Christians, exert ourselves as we ought?"

It is true, we devote some of our property and influence to send the Gospel to foreign shores; but is not the *neighborhood of our dwelling unpitied*?

Do we exert ourselves for the good of the poor wretch we see frequently pass our window, and who is notoriously abandoned and vile? Is our town included in the chart of our Christian sympathy and exertion? I fear it is here lies the ground for censure—our activity is not continued.

I would submit, "Do Christian ministers exert themselves as the Lord would have them?"

It is true, they *preach the Gospel* faithfully and affectionately—*visit the sick* with assiduity and tenderness; but do they *embrace every opportunity* for "winning souls to Christ"? I lament that the remark has been made, and I fear on good ground, that ministers do not always shine in the parlor as *Christians*!

I am not contending that on those occasions conversation should be entirely *spiritual*, but I am urging that the opportunity for doing good should be seized and turned to good account; that the child of God may be profited, and the sinner warned. This is particularly necessary with regard to the young people generally present. I would ask, after leaving the confinement of the study for his morning walk, why might not the minister, or, in the same way, the private Christian, endeavor to exert himself for God, without any infringement on necessary relaxation? Might not one tract be given away, or one religious hint dropped?

When a Christian is journeying, might not tracts be given away on the coach? Not indiscriminately; when some feeling perhaps shocked, would draw back from the imaginary "methodistical cant;" but, with judgment in exercise, what good might not be done? The little handbills issued by the Religious Tract Society, dropped before the poor laborer as the coach passes, converted by the Holy Spirit into good seed, might spring up to an abundant harvest.

I complain of Christian indolence, because I measure what might have been done by what has been done—power entrusted by influence exerted. I cannot but think in our account with God there is a miserable default, and that our practice slanders our principles.

Home, then, has a claim for our exertion. I would seriously ask the Christian reader—Have not many souls from your own town entered eternity the last year, whom you might have preserved from hell, if you had warned and remonstrated with them? Are not many hours now frivolously occupied, which might be turned into well-spent time in benefitting the souls of your neighbors? Oh! I do think Christian tradesmen forget the souls of their dependents: how many seasons occur for speaking to one and another business brings before them—now, alas! never "laid hold of!"

To the minister—to the private Christian—to the Christian tradesman, whether engaged as a shopkeeper or as a traveller—I would say—"Do seize every opportunity for doing good to the souls of those whom God throws in your path."

I heard, some Sabbaths since, the following solemn remark from the pulpit—"There will be a point in eternity, when the torment of one lost

soul will have exceeded the aggregate of suffering endured from the beginning to the end of Time!"

Lond. Evan. Mag.]

MISEREOS.

INCIDENTAL TESTIMONY OF AN OFFICER ON BEHALF OF MISSIONS.

Extracted from a Personal Narrative of a Journey from India to England, &c. &c. By Captain the Hon. George Keppel.

We crossed a branch of the River Wolga, on which the city (Astrakhan) is built. After a slight detention at the Custom-house, we were allowed to proceed in any direction we chose. My Jew servant, who had not long left his village, on the banks of the Terek, and had always considered Kizliar as the greatest of cities, was so confounded with the populous appearance of Astrakhan, that he could not say a word, and left me to find my way how I could. Kizliar merchants had spoken of *Khane Fering*, an English inn. By repeating these words, I was directed to a spacious house, at the door of which was playing a rosy-cheeked boy, whose features were so decidedly English, that I spoke to him in our own language. He told me that he was the son of the Rev. Mr. Glen, and that it was the Scotch Missionary house. I had scarcely recovered from the satisfaction of hearing the welcome accents of my native land, when his mother, a handsome woman, begged I would come up stairs and remain with her family during my stay. I partook of a slight refreshment, and soon after there was a general summons to prayers. The congregation consisted of twenty English persons, including women and children. Psalms were first chanted. One of the missionaries then put forth an eloquent extempore prayer to the Almighty, into which he introduced a thanksgiving for my safe arrival and escape from so many dangers. At no period of my life do I remember to have been impressed with so strong a feeling of devotion as on this evening. Few have ever been placed in the same situation, under similar circumstances. Quitting countries, once the most rich and populous, now the most desolate and lone, fulfilling in their calamities the decrees of Divine Providence; safe from the dangers of the desert, and from the barbarian tribes, with whom every crime was common; I found myself in a religious sanctuary,—among my own countrymen, in whose countenances, whatever were the trivial errors in their belief, might be traced the purity of their lives, and that enthusiasm in the cause of religion which had caused them to become voluntary exiles; whose kindness promised me every comfort, and whose voices were gratefully raised to heaven on my behalf.

Christianity gaining ground in India.—A letter from Mr. W. H. Pearce, dated Calcutta, March 12, 1827, says, "I rejoice to state that appearances here indicate a great and extensive change in the religious state of the country. Near *Chunar* and *Burdwan*, stations long occupied by the Church Missionary Society, the spirit of serious inquiry is spreading wonderfully from village to village, and many villages are applying *en masse*, for schools and missionaries. At *Kidderpore*, also where our dear Independent friends have long labored, village after village as-

sembles its whole population to hear repeatedly the word of life."—*London Bap. Mag.*

INTERESTING FROM THE CHICKASAW MISSION.

Extract of a Letter to a Lady in New York, from one of the Members of the Chickasaw Mission, dated

TOCKSHISE, (Alab.) Jan. 17, 1823.

We have eight Indian children in our family, whom we treat with the same kindness as our own. The youngest is four years old; the oldest not more than 10. They are all very interesting children. They are very fond of asking questions about God and heavenly things. One of them said to sister R. a few days ago, "Was it on *this earth* the Saviour came to die, and for such sinners as *we are*?" When she was assured that it was even so, she appeared perfectly astonished. Oh that God would early implant his grace in the hearts of these precious lambs and make them a blessing to their friends and to this benighted nation, in dispersing the darkness which has so long overspread it. But, my dear sister, already the day is dawning; the night of heathenism is beginning to disappear. The Lord has done wonders for this nation, "whereof we are glad;" and the good work still continues with unabating power. The first Sabbath in January was our communion. One Indian woman who cannot speak English, one white man and nine black persons, were admitted for the first time to sit at the Table of our Lord. It was an unusually solemn and interesting day. The Lord appeared at the head of his own Table, to cheer his guests. Several of our missionary brethren and sisters from the Choctaw Nation were with us on the occasion. All seemed to come down from the mount of ordinances refreshed, with the Saviour at their side. I met Dinah going to church. I had no need to ask her how she felt:—she appeared so overcome with wonder and admiration, at what the Lord was doing in our midst, that she could neither eat nor sleep. We have one of the most interesting female prayer meetings that I have ever heard of. The native Christians and the black people take an active part with us. It is truly delightful. I wish you could hear them;—they have had no teaching but that of the Spirit. Fifteen or twenty attended the meeting. Last Saturday, although it rained hard all day, one of our members came ten miles to attend:—so hungry are they for the bread of life. Very few of them can read; but none refuses, when called upon, to take a part.

Look around on this band of Christians, I too am filled with wonder and admiration at the recollection that four years ago, when this church was organized there was but one convert from heathenism. When we came here, there were, I believe, but 14 hopeful converts; and now the number is *forty-three*. Is not this a favoured spot? and is it not a great privilege to labor here? Indeed, my dear sister, I do esteem it such.—*N. Y. Obs.*

The love of God and the world are two different things: if the love of this world dwell in you, the love of God forsakes you; renounce that and receive this; it is fit the more noble love should have the best place and acceptance.

Miscellaneous Intelligence.**AMERICAN SUNDAY SCHOOL UNION.***To the Christian and Benevolent Public.*

The undersigned, in behalf of the Managers of the "American Sunday School Union," solicits your attention to the following statement of facts concerning the institution of Sunday Schools; the formation of the "American Sunday School Union;" its past operations; its present condition; and its future prospects.

The first Sunday Schools were formed by Robert Raikes, Esq. of the city of Gloucester, in England. The incident which led to their establishment is thus related by the founder. "One day, in the year 1782, I went into the suburbs of my native city, to hire a gardener. The man was from home, and while I waited his return, I was much disturbed by a group of noisy boys who infested the street. I asked the gardener's wife the cause of these children being so neglected and depraved. "Oh sir," said she, "if you were here on a Sunday you would pity them indeed: we cannot read our Bibles in peace for them." Can nothing, I asked, be done for these poor children? Is there any body near that will take them to school on Sundays? I was informed that there was a person in the neighborhood who would probably do it. I accordingly hired a woman to teach these poor children on Sundays, and thus commenced the *first Sunday School.*"

Four such schools were established by Mr. Raikes in the city of Gloucester, about the same time, to which he gave much of his personal attention on the Lord's Day. About three years after, he thus expressed himself in a letter to a friend "This, sir, is the commencement of the plan. I could wish you were here to make inquiry into the effect. A woman who lives in a lane where I had fixed a school, told me some time ago, that *the place was quite a heaven on Sundays*, compared to what it used to be. The success that has attended this scheme has induced one or two of my friends to adopt the plan, and now a whole parish has taken up the object; *so that I flatter myself, in time, the good effects will appear so conspicuous, as to be generally adopted.*" At the time of his death in 1811, the founder of Sunday Schools had the satisfaction to know, that there were at least 300,000 children in Great Britain, receiving religious instruction on the Lord's Day. From the last reports of Sunday School operations, it appears that there are now in Great Britain 6,597 Sunday Schools, 68,822 teachers, 789,190 scholars. And in Ireland 196 schools, 14,404 teachers, 173,052 scholars. Making a total in Great Britain and Ireland, of 8793 schools, 83,226 teachers, and 912,250 scholars.

The first Sunday School in the United States. was commenced in Philadelphia, by the "First Day or Sunday School Society," in 1791. Among the founders of this institution, we observe the names of Bishop White, who still continues to be its president, Dr. Rush, Robert Ralston, Paul Beck, Jr. William Rawle, Thomas P. Cope, Matthew Carey, and Thomas Amat. The objects of this Society were "the institution and support of First Day or Sunday Schools in the city of Philadelphia, and the districts of Southwark and the Northern Liberties." It was composed of persons

of different religious denominations, and derived its support from voluntary contributions. In the year 1803 two Sunday Schools were formed in the city of New-York, by the late Mrs. Isabella Graham. In 1806, the Rev. S. Wilmer commenced a Sunday School at Kent, in the State of Maryland; and in 1808, the same person began a school at Swedesborough, New-Jersey. In 1809, a Sunday School Society was formed in Pittsburgh, Pennsylvania, by which a school was opened in September of that year, containing 240 scholars. In 1811, the second Sunday School was formed in Philadelphia, by the Rev. Robert May, a Missionary from London, which continued to be under his personal direction until the spring of 1812, when he embarked for England. In 1813, a Sunday School was established by a gentleman in Albany. In 1814, two additional schools were opened in New-York, by two benevolent ladies: and two in the districts of this city. In the same year a school was formed at Wilmington, in Delaware. In 1815, several schools were commenced in the Northern Liberties, which in a few months contained 500 scholars. From this time they became general in our land.

"The Philadelphia Sunday and Adult School Union," was formed in 1817. The following table exhibits the result of its efforts during the six years it was in operation.

Yrs.	Schools.	Teach.	Scholars.	Tot. Tea. & Schol.
1818	43	556	5,970	6,626
1819	129	1431	12,306	
1820	227	2655	19,481	
1821	313	3724	24,218	
1822	402	4197	31,297	
1823	513	5012	37,993	
1824	723	7300	49,619	56,912

Increase in 6 years, 50,393

In the month of May, 1824, at the anniversary meeting of the "Philadelphia Sunday and Adult School Union," by the recommendation of its Board of Managers, and in compliance with the wishes of a large number of the active friends of the cause in different States, was formed the "AMERICAN SUNDAY SCHOOL UNION."

This Institution has carried on the work in which the former Society was engaged, and under the blessing of Almighty God, has extended the facilities of Sunday School instruction over a considerable portion of the United States. The advantages which the "Union" affords, are, the collection of important facts and information; union of counsel; uniformity of operation; combination of effort; saving of expense; and the increase of that charity which "never faileth," and which ere long, we hope, will "fill the earth." "In the union of the friends of Sunday Schools in a National Institution, there will be no sacrifice of principle; no compromise of duty; no interference with the internal management of smaller associations; all discordant elements are banished,—and union with Christ and one another, form the basis of the "American Sunday School Union."

The following table exhibits the *past operations* of this Society.—When it was instituted, there were in connexion with the "Philadelphia Sunday and Adult School Union," 723 schools, 7,300 teachers, and 49,619 scholars; all of which were transferred to the "American Sunday School Union."

Years.	Schls.	Teach.	Schls.	Tot. Tea. & Schls
In May 1825	1150	11,295	82,697	93,992
" 1826	2131	19,298	135,298	
" 1827	2600	24,307	173,191	198,498

Increase in 2 years, 104,506

During the year 1827, 723 teachers and 758 scholars made a profession of religion, which together with the number before reported in the two preceding years, makes a total of 5421 converts to the Gospel of our Lord Jesus Christ, since the formation of the existing Society.

There were in May last, 362 Auxiliaries in connexion with the "Union." These have added very little to the funds of the Institution, except as they have helped to advance the great cause, and to increase the distribution of the Society's publications.

When the operations of the Society began to extend over the immense field of labor which lay before it, the Managers were put to much inconvenience in their business operations, for want of suitable accommodations. It was thought that great advantages would arise from concentrating the various departments of labor, and greater security likewise to the property of the Society. An appeal was made to the liberality of the citizens of Philadelphia *exclusively*, for funds to enable the Society to procure suitable buildings in which to carry on its business concerns. In a short time donations were obtained amounting to \$15,000. Very elegant accommodations have been procured in Chesnut-street, between Sixth and Seventh-streets, for the store, printing offices, bindery, stereotype foundry, &c. When the buildings are paid for, the Society will be at no expense for rent, but on the contrary, it will be in the receipt of more than \$2000 a year from the property.

At this present time, the "American Sunday School Union" gives employment to fourteen printing presses, and prints on an average 452,000 18mo. pages a day. In its several departments there are about 150 persons engaged, exclusive of paper makers. The issues from the Depository, during the first half of the fourth year, beginning in May last, amounted to \$26,254, and the receipts for books to \$20,111. The deficiency in the receipts, compared with the sales, proceeds from the necessity of giving credit to schools and Auxiliaries. The Union has never been able to supply the demands made upon it; these are continually increasing, and at the present time, the Managers are compelled to desist from the publication of many valuable books for the want of funds.

From the above statement, every one who is at all conversant with business, will perceive the necessity which exists for making an application to the churches and benevolent individuals for assistance. There is no wish on the part of the Managers to lay up the funds placed at their disposal. Every dollar is put into the business of the Society, and contributes directly to the advance of the cause. But where the profits are designedly small, the receipts slow, and the demand daily increasing, it must be evident to every one, that unless the means are provided by the liberality of a Christian community, the operations of the Society will be limited and straitened.

The embarrassments to which the Managers are subjected in conducting the affairs of the Institution, arise entirely from the want of a suffi-

cient capital. So long as they are unable to proceed in the publication of books to meet the demand, and are compelled to anticipate their receipts by having recourse to loans, it is evident the business of the Society cannot be transacted to the best advantage.

With respect to the *future prospects* of the "Union," it becomes us to speak diffidently. Judging from the past, we argue, that God in his providence, designs to make extensive use of the instrumentality of Sunday Schools in the fulfilment of his gracious purposes towards the inhabitants of the earth. How far he will employ the "American Sunday School Union," we do not venture to predict. One thing appears evident, that while the great Head of his church gives credit to our Association, and causes the cry to come up from every quarter of the continent for help, there is a solemn duty imposed upon its Managers to inform the religious public of these facts, and to request their assistance.

There are at least 2,500,000 children, between the ages of five and fourteen, in the United States alone. Of this number not more than 250,000, are receiving the benefits of Sunday School instruction. Leaving a balance of 2,250,000 to be provided for. This number too, it must be remembered, is not stationary, but continually increasing in a ratio far greater than the increase of Sunday School efforts. If this immense, rising, increasing population is ever brought under the powerful moral influence of Sunday Schools, it is evident that the work must be undertaken with a spirit and resolution somewhat suited to its importance.

The active agents of Sunday School operations do not wish to magnify the importance of their own department of religious enterprise at the expense of any other. Bible Societies, Missionary Societies, Tract Societies, and Bible Class Associations, are accomplishing much towards the general diffusion of religious knowledge, and deserve to be liberally supported by a Christian people. But the Sunday School cause while it urges those claims which it has in common with other institutions of a kindred design, has claims peculiar to itself; claims which we feel persuaded will be heard by those who have it in their power to contribute to its advance.

It would not comport with the brevity* which it is desirable to observe in a circular like the present, to attempt any thing like an illustration of the very great advantages of Sunday Schools. We cannot refrain, however, from stating a few facts. An Irish gentleman writes, "out of 150,000 children, and 7000 adults, entered the Schools of the Hibernian Society since its commencement, I have never heard of one scholar, who had been educated by us, being arraigned for any crime." The Chief Justice of the English courts at Sierra Leone, states, "that when they had a population at the colony of 4000, there were on an average 40 criminal cases for trial each term: but that ten years afterwards, when the population was 16,000, there were only six cases; and not a single one from those villages and towns where there were missionaries and schools." The Rev. W. Goodell, missionary to Palestine, states, "of one hundred persons who united with a church in the course of a single year, ninety-eight had enjoyed the blessing of Sabbath School instruction. Of

the Missionaries who have gone from Great Britain to the heathen, nineteen-twentieths had become pious at Sabbath Schools. Of the active officiating ministers of England, who are under 40 years of age, more than two-thirds became pious at Sunday Schools. Messrs. Henderson and Patterson, who have done such wonders on the continent of Europe in the cause of Bible Societies, received their first religious impressions at Sabbath Schools. The celebrated Dr. Morrison, who translated the whole Bible into the Chinese language, a language spoken by the largest associated population on the globe, became pious at a Sabbath School." The general effect of these excellent institutions will not be revealed until the day of Judgment.

The subject is now before you. Such information has been given as it was thought would be interesting, and was necessary to enable you to judge of the nature of the work in which the "American Sunday School Union" is engaged. We affectionately invite you to become fellow laborers with us in this interesting field of Christian benevolence. The cause is the Lord's, and in his name we make the present application. May you be directed by him in the path of duty.

GEORGE BOYD.

General Agent of the American Sunday School Union.

THE SCRIPTURES IN IRELAND.

The number of Readers of the Irish Scriptures, (i. e. who read them to the people as their occupation,) has increased to 58. A letter from Mr. William Moore, dated Sligo, Oct. 11, 1827, says,—"The first three years, the priests had no great apprehension; but when it was discovered that the children, from reading the Scriptures, would, when they heard their parents mention God, or heaven, or such expressions, tell them, oh, you know nothing of God, &c. the parents would gladly hear them, and in consequence boast of their children's knowledge, that was the first cause that alarmed the priests, which I well know. The first step they took was, to prevent the Scriptures from being read; but that failed. They had thus to proceed to the last extremity, which was, neither to hear their confession, nor to anoint at death any of those that should read, hear, or handle the Scriptures; and in some instances they did refuse, and thus gave up their fees, for the purpose of trifling the test. On this account, some, a few days before confession, used to withdraw their children, and when confession would be over, gladly returned them. But the only thing that cut the priests to the quick, was the *Scripture Readers*. This plan they could not overthrow. It would be tedious to mention all the wiles and stratagems exercised before it came to the present most awful crisis. It is most remarkable, that their sole object was at first to prevent the reading of the Scriptures; and when this failed, then every one that could read, they urged to read, marking passages for them, no matter how plain against themselves and applying them against Protestants, in order to baffle the readers. This was the case before my last journal. Since then, that plan has completely failed, and, as I hinted, the devil now seems to be at his last extremity. The popish bishops, priests, friars, and all the fraternity, have

now taken the field, and open their mouths in blasphemy against the Scriptures, publicly declaring they are not the word of God; that Christ did not command his apostles to *write*, but to *preach*; that there were twelve Gospels pretended to be written by Matthew, and that it was not until the fourth century the present Gospel was admitted into the church; and that the Epistle to the Hebrews and Peter's second epistle were with great doubt and difficulty admitted. Then all the Protestants are challenged to shew that John wrote the Revelations. Therefore, they say, there is none permitted to read or hear, only the church; and whosoever hears not the church, let him be as a heathen-man or a publican. Now, sir, this is the state of my poor countrymen; but, notwithstanding, the Lord is plucking a few brands from the burning.

From one of the Secretaries of the London Hibernian Society.

I am directed by the Committee of the London Hibernian Society respectfully to apply to the Committee of the British and Foreign Bible Society, and solicit a renewal of that bounty which has already been so frequently bestowed.

The demand for Bibles and Testaments of various kinds, but more especially for Bibles, has recently been so great, that, although 1000 Bibles and 13,139 Testaments had been received at the London Hibernian Society's Depository in Dublin since the commencement of April last, there did not remain in the Depository in the beginning of August a single Bible; and the stock of Testaments is reduced so low, that, without a fresh supply, it will very soon be entirely exhausted.

This increasing demand for Bibles is not merely a natural consequence of the progress of Scriptural Education, and the result of the active and beneficial labors of the Scripture Readers employed by this and other Societies, but has, more especially, been excited by the recent discussions on religious subjects which have taken place in Ireland. The frequent reference made by the different disputants to the Old Testament, as well as the New, has stimulated multitudes to inquire for the whole word of God; and the Society is informed, that on occasion of the late discussion in the North of Ireland, the scholars in some of the schools were in the habit of borrowing, night after night, every Bible in the school, in order that the children, their parents and friends, might compare one passage of scripture with another. Such Bibles were invariably returned on the following morning.

The demand for Bibles is by no means confined to the scholars and adult persons in the immediate vicinity of the Society's schools. The Inspectors and Scripture Readers, in their progress through their respective districts, are incessantly applied to for Bibles, and especially by Roman Catholics. One Inspector was applied to on the morning of Sunday, August 12, by five Roman Catholics for Bibles; but he had not one either to give or lend.

The Committee of the London Hibernian Society have instructed me to state these particulars to your Committee more fully than might at first appear necessary, in order that the magnitude of their wants may be more clearly known. The

London Hibernian Society has at this time above Five Hundred Day Schools, exclusive of Sunday and Adult Schools; and the Committee cannot possibly comply with the suggestions of their valuable friends, suggestions of which they entirely approve, unless your Committee will kindly supply a large grant. They cannot hope to supply the existing demand, to confer the usual rewards on deserving scholars, and introduce the Bible among the young men and the senior scholars, unless your Committee can supply them with about 5000 Bibles and 20,000 Testaments. The Committee feel, in making this application, that they are asking largely; but they are emboldened from the past liberality of the British and Foreign Bible Society to state their case plainly; and they are deeply impressed with the importance of improving the present moment, when, from various causes, a spirit of religious inquiry appears to prevail more widely in the sister country than at any former period.

The Committee of the Hibernian Society would also request a small grant of Irish Bibles and Testaments.

EXTRACTS

From the Correspondence of the American Bible Society.

In our last number of Extracts was presented a new plan for the organization of Bible Societies—namely, that of Town Branches and County Auxiliaries. This plan was prepared some months since, and was used by some of the agents of the American Bible Society in forming new Auxiliaries. As the plan was new, it was thought prudent to wait for a time, and see how the system would operate on actual experiment, before giving it to the public. On issuing our last number of extracts, it was thought that sufficient evidence was obtained of the practicability and usefulness of the system to justify its publication. Since that time, we are happy to learn, from further communications of our Agents, that the plan proves a good one, and very acceptable to the people generally, where it has been tried. In the older states, it is found that some single towns since formed into Branches, have done as much in raising money and distributing Bibles, as was formerly done by the whole county, when only a County Society existed.

One Agent in Indiana informs us that *seventy-five* dollars have been raised in some townships of that new State, for supplying the township with Bibles. Letters from an Agent in Ohio, present similar instances of zeal and liberality, where small associations are formed. Were all our states and counties to form these smaller town or congregational Societies, and then unite them into county auxiliaries, according to the plan suggested, there would be a call for Bibles, an ability to pay for them, and a zeal in distributing them, which would astonish, as well as animate the friends of revealed truth.

On the new system, it is believed that several important advantages are gained. In the first place, there being no condition of membership except an annual contribution of *any sum*, brings a very great number in as members. Many in moderate circumstances, by paying one or two shillings, become not only members, but mem-

bers who are able and willing to help in exploring wants, and in supplying them, when furnished with Books. Many, too, who are wealthy, contribute *more* on this plan than they would do if some moderate subscription of one or two dollars were the condition of membership; so that, on the whole, more means, as well as more helpers are obtained.

There is also a great advantage in having a Society, with its Officers, Depositories, and Anniversaries, in one's vicinity. When there is only a County Society, few, comparatively, of its inhabitants, ever are present at its Annual Meeting, and hear its Report and Addresses. But when such a meeting occurs in every town, all hear, and all are excited and moved on in the good work.

Having a Depository in every place, the Bible is brought home, as it were, to every man's door, of good quality, correct, and of low price. This is a great convenience in this day of Zion's prosperity, when so many of these sacred books are wanted for Sunday Schools, Bible Classes, &c. These are some of the advantages to Auxiliaries themselves, and to places where they are located.

There is another all-important advantage, as respects the operations of the Parent Society, and the prosperity of the Bible cause generally. It must be seen at a glance, that an Institution which prints and sells such an immense quantity of Bibles and Testaments, simply at cost, cannot proceed successfully, without regular, fixed contributors of money, and permanent receivers of books when made. If means cease to come in, the Society, having no bank of its own, its presses stop. Or if books should be made, and lie long on hand, there are no means at command to purchase paper, or print or bind more books, against a time of need; and the glorious work of spreading the Word of God is checked. This state of things renders it desirable that there should be as much system and uniformity as possible in all the movements of the auxiliary societies. The late-resolution, in many counties and states, to supply all their destitute with the Bible in one year, although a noble undertaking, and one in which we rejoice with thanksgiving, does nevertheless produce much *present* embarrassment to the National Society: not anticipating such a sudden demand for the Scriptures, it had not enough prepared, nor presses enough made, nor house room sufficient to work them in order to meet this great demand in its full extent.

Vigorous measures, however, are now taken by the managers to secure accommodations, presses, paper, and every thing requisite to supply the Biblical wants of their Auxiliaries. Fifteen presses are now in operation, and five more are soon to be added. In the spring, (so soon as they can be made,) four power presses, worked by steam, and equal to eight hand presses, are to be erected, and as many more in July succeeding. Let the Auxiliaries, then, but go first and explore the wants of their respective fields of labor; let them form permanent societies, Branches as well as Auxiliaries, (so that the *extremities* of a county can be supplied as well as the *centre*,) and they will not then need to wait for books to furnish the destitute.

The Managers have now resolved to give up their spacious room to the Binder, and to meet

where they can, for a time, that they may thus increase their means of preparing the Word of Life for the thousands who are asking it at their hands.

ST. LAWRENCE BIBLE SOCIETY.

Extract from the Report.

In presenting this Report on the eighth Anniversary of the Society, we ought not to forget to return thanks to the Great Disposer of human events, for the success which has thus far attended our exertions. Not only should we bless God for the result, but for the harmony of feeling which has pervaded all our meetings; for the zeal and perseverance which have been associated with our labors, and for that faith in the Divine promises which has strengthened the hands of our officers. We pray that the same harmony, zeal, humility, and faith, may attend our future labors; and would say, not unto us—not unto us. O Lord—but unto thy great name be all the praise!

Every succeeding year, the cause of the Bible takes deeper root in the affections of the community. Two years ago, we were the only county in the whole Union, except Monroe, which had resolved to supply every family within the county with a copy of the Scriptures; and now there are four entire states, New-Jersey, Pennsylvania, Vermont, and Connecticut, a large number of the County Societies in our own State, and several in the other states, which have entered upon the same blessed work; making about one fourth of the entire population of our Union, which, in the course of another year, will be supplied with the Scriptures. It is ardently hoped, that our city of New-York, great in commerce and in individual charity, will come forward at once, and supply its teeming population with the word of life; and then say to the interior and comparatively indigent counties,—go thou and do likewise.

There is one circumstance which should deeply interest the friends of Religion in the wide and universal diffusion of the scriptures. As the Bible contains the only true spiritual divinity, so it is the best and most effectual means of correcting all errors and corruptions which have crept into the church. With this simple but mighty engine, Luther, in less than thirty years, shook the Papal kingdom to its centre. This same book is still powerful to enlighten and reform the mind. Its pages, when read with prayer and attention, (although in many points of doctrine they may be differently understood,) give no countenance, and leave no excuse, to fatal errors that destroy the soul. And it may safely be said, that the man who loves his Bible, and loves every part of his Bible, receiving it all as a communication from his Maker, is not far from the kingdom of Heaven. If then we desire to expel error from the world—if we long to see our own churches free from corruption—if we wish to save our neighbors from the many destructive heresies which are enticing them to ruin; let us without delay give them the word of God, which is the sword of the spirit. And when every inhabitant of the world shall be furnished with this heavenly treasure, then may we expect to see Him, whose right it is to reign, sway his sceptre of dominion over this earth, as he now does through the armies of Heaven.

Your Secretary, during the last year, viewing with much anxiety the destitute condition of our infant Sabbath schools, procured a census to be taken of all the Sabbath schools in the county; copies of which he sent to the different superintendents, and to the friends, generally, of Sabbath school institutions. The whole number of schools in the county was 62; the number of scholars 240; the number of scholars able to read 2,023; and the number of readers not supplied with Testaments 1485. The Secretary, on his own responsibility, ordered 1500 Testaments from New York; which have been received, and which he now offers to the Bible Society, if they feel disposed to take them, and contribute a part of their funds to their payment.

With a view of strengthening the union which should prevail among our religious charities, the Secretary would recommend, that the Bible Society make a donation of these Testaments to the Sabbath School Union; to be distributed to the different Schools agreeably to the census. By thus doing, we shall publish that the friends of the Bible are the friends of Sabbath schools; and that the same love we bear to ourselves, we extend to our children.

CLERICAL OBITUARY.

In compliance with the request of a correspondent in New-Jersey, we have prepared from such information as was within our reach, a list of the clergymen in the United States who deceased in the year 1827. Though not complete, it may form the basis of a pretty accurate estimate, and suggest some profitable reflections. The letters immediately following the names or titles, indicate the denominations, so far as known to ourselves, to which they respectively belonged.

- Rev. Elijah Parsons, C. 80, East Haddam, Ct.
- Rev. Samuel H. Cowles, C. 29, Farmington, Ct.
- Rev. Cyrus Downs, P. 34, Bowman Creek, N. Y.
- Rev. Amzi Armstrong, D. D. P. 56, Amboy, N. J.
- Rev. H. F. Sweet, C. Palmer, Mass.
- Rev. Aaron Davis, M. Rodman, N. Y.
- Rev. Matthew Lyle, P. 60, Prince Edward Co. Va.
- Rev. Elijah Wheeler, C. 60, Great Barrington, Mass.
- Rev. Jesse Fonda, R. D. 41.
- Rev. Roger Baxter, D. D. E. Georgetown, D. C.
- Rev. Carlos Wilcox, C. Danbury Ct.
- Rev. Samuel H. Nelson, P. Danville Ky.
- Rev. Mr. Macomber, B. 30, Beverly Mass.
- Rev. Joseph Thaxter, U. 83, Edgartown, Mass.
- Rev. Wm. H. Wilmer, D. D. E. Williamsburgh Va.
- Rev. Walter Chapin, C. 48, Woodstock, Vt.
- Rev. Robert Little, U. 58, Washington City.
- Rev. Horace Holley, U. Lexington, Ky.
- Rev. Cornelius R. Dufee, E. 44, N. Y. City.
- Rev. James McLaughlin, B. 59, New-Britain Pa.
- Rev. George C. Stein, Luth. 59, Hamburg, Pa.
- Rev. Abr. Cumming, C. 73, Phippsburgh, Me.
- Rev. S. Fréigh, D. D. (T. R. D.) 78 Schraalenburg, N. J.
- Rev. Mr. Endress, D. D. Luth. 53, Lancaster, Pa.
- Rev. T. Charlton Henry, D. D. P. 38, Charleston, S. C.
- Rev. Reynolds Bascom, P. 37, Camden S. C.
- Rev. Edward Payson, D. D. C. 44, Portland, Me.
- Rev. John Ely, C. Madison, Ct.
- Rev. Abiel Carter, E. Savannah.
- Rev. Alexander H. Webster, P. Washington, Geo.
- Rev. Joel Hays, C. 74, South Hadley, Mass.
- Rev. J. P. Howe, Montgomery, Co. Ky.
- Rev. Maximilian Rautzau, 58, Fredericksburgh, Md.
- Rev. Enoch Bouton, 48, Preble, N. Y.

Rev. Harris Pope, 28, West Tenn.
 Rev. Israel Kemp, B. York, Co. Va.
 Rev. Charles Thorp, P. 48, Brighton, N. Y.
 Rt. Rev. Bishop Kemp, E. Baltimore.
 Rev. Thomas Kennedy, Buckingham, Pa.
 Rev. Paul Litchfield, C. 76, Carlisle, Mass.
 Rev. Adam Rankin, 72, Philadelphia.
 Rev. Enoch Fenwick, Cath. Georgetown, D. C.
 Rev. William Swan, 63, Westmoreland, Pa.
 Rev. Thomas H. Peck, E. 34, Paquetannak, Ct.
 Rev. Josiah Moulton, 52, Ashford, N. Y.
 Rev. Daniel Banks, 48, Potsdam, N. Y.
 Rev. Joseph Willard, C. 72, Littleton, N. H.
 Rev. William Jones, M. 23, Trenton N. C.
 Rev. Malachi Reeves, Wilkes Co. Geo.
 Rev. Theophilus Pierce, B. 60, Twiggs Co. Geo.
 Rev. Thomas D. Howell, M. Geo.
 Rev. James Desirgrand, Ky.
 Rev. Thomas Odell, M. Ohio.
 Rev. John Fitch, 57, Guildhall, Vt.
 Rev. John Hutchinson, M. 21, Boston.
 Rev. John Lamb, B. Waterford, N. Y.
 Rev. Jesse Frost, B. 65, Waterbury, Ct.
 Rev. Joseph T. Craft, M. 66, L. I.
 Rev. Peter Malon, Cath. 75, N. Y.
 Rev. Thomas Griffin, B. Philadelphia.
 Rev. William Swan, 63, North Huntington, Pa.
 Rev. James Thomas, M. 64, Easton Md.
 Rev. Caleb Reynolds, M. 44, Clarksburgh, Md.
 Rev. Joseph Clark, M. Randolph, N. C.
 Rev. Godfrey Sheheam, Cath. 82, Charleston.
 Rev. James Philmore, M. New Orleans.
 Rev. Thomas Marque, 70, Bellefontaine, Ohio.
 Rev. James Remy, 43, Brookville, Ind.
 Rev. Joseph Dana, D. D. C. 87, Ipswich, Mass.
 Rev. Elijah Norton, C. 81, Woodstock, Vt.
 Rev. Charles Corr, M. 51, Philadelphia.
 Rev. William Wells, D. D. C. 83, Brattleboro' Vt.
 Rev. Ichabod Draper, C. 72, Amherst, Mass.
 Rev. James Whyte, 35, Salem, N. Y.
 Rev. John Younglove, Brunswick, N. J.
 Rev. David Roper, 35, Richmond, Va.
 Rev. Jonathan Allen, 76, Bradford, Mass.
 Rev. Burgess Allison, D. D. B. 58, Trenton, N. J.
 Rev. George Angell, B. Southbridge, Mass.
 Rev. Asa McFarland, D. D. C. 58, Concord, N. H.
 Rev. Charles D. Wayland, 33, Henniker, N. H.
 Rev. Lyman Potter, 80, Mingo Bottom, Ohio.
 Rev. Nathaniel Bradstreet, 57, Westford, Mass.
 Rev. Gideon Haggard, 51, Hancock Co. Geo.
 Rev. Joseph Willard, 72, Littleton, N. H.
 Rev. Barzillia Graves, Caswell Co. N. C.

The whole number of names in the above list is 86. Of 60 whose ages are known, the average is 56 1/2 years. Eighteen (almost one third) had completed their 'three score years and ten'; seven lived to the age of 80 or upwards; and one to the age of 88, having been pastor of a church 62 years. We doubt whether the same number of men, taken promiscuously from any other profession, would be found to include so many instances of longevity. Here then is a monument to the temperance and frugality of clergymen, as well as to the influence of these habits in prolonging life.

While death has been thinning the ranks of those who minister at the altar, our population has increased at least 300,000: equal to the total inhabitants of the State of New-Jersey. To afford them an adequate supply of Gospel instruction, not less than 300 ministers are required: and to fill the places of those who have been removed by death, upwards of 100 more. Have then 400 ministers, duly qualified, entered the wide field of our country within the past year? Probably not half that number. To furnish them from our Theological Seminaries, would require *four fifths* of all the students they contain. This year, the number of deaths will doubtless be as great, and the increase of population still greater. What is to be done? As

things are now going, when will our country be supplied with ministers? Never.

Hence we might derive a powerful argument in favor of the American Education Society, and all other Societies which have for their object the preparation of pious, devoted young men for the Gospel ministry. Young men possessing the proper qualifications, must be *sought out*, and fitted for the sacred office. They can be found; particularly in places which have been blessed with a revival of religion. A friend of ours, a few months since, addressed a letter to several clergymen in various parts of the country, requesting to be informed how many such men were included in their respective charges. About twenty letters which were received in reply reported an aggregate of nearly or quite *one hundred*: averaging five to each church. Now if (instead of five) there is *one* young man in each church on an average, who is worthy to be received among the number of beneficiaries it will be found by calculation, that there is no lack of materials for a supply of ministers equal to the wants of our great and increasing population.—*N. Y. Obs.*

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, MARCH 1, 1828.

GREECE.

We present to our readers the subjoined extracts from Dr. Howe's address before the Greek meeting in New-York, without comment. They speak for themselves, and in a tone too much of woe and misery, too heart-sickening, to be tampered with without pain,—besides that enough has been said and read, and too little done.

Another effort is making in our cities and country towns for the credit of humanity, and we can hardly doubt but that it will prove a generous one. The papers announce a meeting of the Ladies of New-York city, to concert measures of operation. The Ladies of this city, also, held a meeting for the sake of concert of purpose and action, on Tuesday afternoon. The opportunity is open to all, who are disposed to join in the enterprise.

Dr. Howe, after some details of the horrors of Arabian and Turkish warfare, which are absolutely too monstrous and shocking to be repeated, proceeds to the relations which we have extracted.

The situation of these refugees, principally women and children, is indeed deplorable, and not to be conceived of by comparison with any misery as seen in this country. Perhaps I can give you the best idea of it, by describing one particular place—say Napoli di Romania. Around this town, besides its own numerous poor, are collected about 6000 miserable refugees who have fled from their devastated villages, and live upon the sea shore in small huts or wigwams, built of bushes or mud, or in holes dug in the ground. In one of these huts you will find perhaps, a widow and three or four children, without table, chair, or bed; sallow from long exposure; pale from famine; and with hardly sufficient clothing to cover their nakedness. I have often seen children going about with nothing—nothing on but a shirt—and that too, ragged. I have known young women to keep themselves hid away all day, because their ragged clothes would not hide their limbs. These people have lived in this way for more than two years, partly upon charity, partly by selling one after another, the little valuables they might have saved from their houses, (for they were once comfortably off,) and buying a little bread to eat with the roots which they pick up.—You

may ask, how can they live? I answer, that American women could not live—but give to a Greek two pounds of bread and a dozen of olives, and he will subsist on them a week; but they cannot always get this, and they many of them die—die from hunger and exposure. It is no high colored picture which I hold up to you; nay, I do not perhaps put it in a strong light enough. I could tell you of families with no other shelter than the shade of an olive tree; of emaciated, half-famished orphans, who go round to pick up the most offensive substances for food; of many a wretch whom I have seen lying by the road side upon the bare ground, parched up with fever, and with no other subsistence than perhaps a draught of water brought by the passenger: but it is not cases of individual misery that you want to hear of; it is that wide-spreading general suffering, which, in this enlightened age, the Christian world has tamely looked on, and seen inflicted on a Christian people, by that nation which outrages the most sacred rights of man, and openly scoffs at our holy religion. . . .

The contributions sent out from the United States, though, as I observed, trifling in comparison with those sent from Europe, yet went much further to remove individual suffering; for almost all the European contributions were applied to the support of the war, and the people only heard of them; and it is natural that a barrel of flour, and a garment or two, given to a family, would impress it with a livelier feeling of gratitude, than hearing about a whole cargo sent to government. This was the case with your provisions; they were distributed among thousands and tens of thousands of miserable women and children, and made glad the hearts of many who had not tasted bread for several days. I attended to the distribution of a large portion personally; and perhaps it may be interesting to you to know the manner in which it was done: we would hire small coasting vessels and load them with provisions, and go to the small ports, and thence penetrate into the interior, and find the distressed, to every one of whom we would give an order for a certain number of pounds of flour, according to their number and wants; they would take these orders and run down to the sea shore to get their portions from the vessel. I have known them to go thirty miles for ten pounds of flour, and sometimes returning from the interior, after giving out the orders, I would meet crowds trudging cheerily home with their bags of flour, and as they passed me they would cry out “long live the Americans!” “God bless the Americans!” and would often try to kiss my feet. Whenever we were expected we found crowds of ragged women and children waiting on the beach—it was a general rule to give nothing to the men. Here are some extracts from my journal.

Mills of Napoli, July 24, 1827.—Started at day-light, and after crossing the Racinus, penetrated the interior of the marsh, (the famous Lerna) where in a dry spot I found several hundred families of refugees from Argos and the surrounding villages, who have taken temporary refuge in the centre of this vast swamp, as it affords them security from the enemy's cavalry: most of them were suffering from exposure and famine; I gave them orders for their portion of flour. After getting out I rode out to Argos; I found a most melancholy scene: when I was last there it had 3000 houses, filled with a busy population; now its streets are deserted and still as death, and our passage along them was continually interrupted by the ruins of the houses—the fire and sword had passed over it, and of its inhabitants, only here and there was to be seen a solitary being, poking among the ruins of his once happy home, in the hope, perhaps, of finding something valuable to sell for bread. . . .

Lerna, July 26.—Started at day-light and rode across the marsh, formerly the Lake of Lerna, to Chevali, a ruined village: every house is roofless, having been burnt by the Arabs last summer: found

here 37 families, all in great misery, and gave to all of them orders. Rode on again and found groups of five, ten, and fifteen families, refugees from their native villages, who are living under the projection of rocks, or in caves, or huts made by sticking up three poles slanting, and covering them with reeds or branches of trees: most of them were not only hungry but half naked, and I gave them orders for considerably large proportions of flour. Hearing that up in the mountains were many others, I began the ascent, and after a difficult climbing of two hours up a sheep track, which often wound along the edge of a precipice, I came to a little open grass plat, as level as a floor, with a spring gushing up at one end of it; here were collected about 600 persons, principally women and children, who, hunted like wild beasts to the mountains, are living in caves and holes, and subsisting on herbs and roots, and whatever they can glean from the surrounding country. Many of the women collected around me, haggard and wan, their skins blistered by the sun, their feet torn by the rocks, their limbs half exposed from the raggedness of their clothes, and swore upon their faith they had not tasted bread for weeks. I here gave orders for flour to 96 families; some few having saved a little of their property, were excluded, that the utterly destitute might get more. . . .

I should tilt and perhaps shock you by continuing these extracts from my journal. I only add, that such instances of misery were met with in every part of the country. I distributed considerable portions of the cargoes of the Chancellor and Six Brothers, from this port; of the Levant, from Philadelphia, and of the Statesman from Boston. I saw the provisions scattered over the country, and distributed to the refugees in every part; many families got enough to live upon two months; and I believe a feeling of gratitude toward America was engendered, which will long exist in Greece. The people have for some time had their eyes turned on America, as their pattern, and long for a free government like ours; and the spreading of these contributions impresses them with a high idea of American benevolence. The effect produced, however, by the distribution of these contributions, was not confined to the relief of mere corporeal suffering: it was a powerful source of hope and consolation to the people, who saw that their sufferings were known and pitied; and were cheered in their misery by the thought that they had the sympathy of one nation at least—then the poor creatures, seizing upon the slightest shadow of hope, imagined that every one of the States of the United States, would send them a ship load of provisions annually, till they should be free; and they continually flattered themselves that our ships of war would engage the Turkish fleet. . . .

The political prospect of Greece is for the moment good; but that misery which I have described to you, still exists—it must continue, till peace enables the people to return to their homes and cultivate their lands; till then they must principally depend on the philanthropy of other nations. And shall America be behind hand; shall America be outstripped by the nations of Europe; shall America do nothing more to wipe out that stain which history must and will attach to our age, of having left poor Greece (to which all owe so much) to struggle alone seven years for liberty against unparalleled difficulties and sufferings? It is to be hoped not. It is to be hoped that those exertions so generously began, may be continued, and the reward will be the blessings and prayers of thousands, and the gratitude of their posterity. Greece expects it of you—she has tasted your bounty and looks for a continuance of it; and I will venture to say, that of those encamped on her sea shore, thousands of women and children are now watching every sail that comes from the west, and flattering themselves with the hope that it may be an American ship with provisions for them.

MISSION TO LIBERIA.

The Rev. JACOB OSON, of this city, a man of color, was ordained at Hartford on Sabbath the 17th ult., by Bishop Brownell. He is to be sent out on a mission to the American Colony at Liberia, under the patronage of the Missionary Society of the Episcopal Church.

From the deep feeling (says the Watchman,) with which a crowded audience was pervaded, and from the interest subsequently excited, we are led to hope, that, by the blessing of God, this may prove the beginning of better things in our Church. Most earnestly do we pray that she may be filled with an overflowing of that Missionary spirit, with which her divine Founder animated the hearts of her first Bishops and Pastors, men who *hazarded their lives for the name of our Lord Jesus Christ*. "Stewards of God, awake!"

In the afternoon, a discourse in favor of Missions was delivered by the Rector of the Parish; and fifty dollars were collected for the personal use of the missionary, in procuring him an outfit. His zealous exhortations, in the evening, to the African congregation in the city, afforded a gratifying proof, that the Committee of the Society have not made choice of an unworthy laborer, to send into that interesting portion of the vineyard to which he is destined. We could add other particulars, tending to show our confidence that he will be found faithful; but we shall do him, and the cause in which he is embarked, a more essential service by asking for both, the prayers of all who love the Lord Jesus.

GREEK MEETING.

The Ladies of this city are invited to meet at the following places, on Tuesday next, at 2 o'clock P. M., for the purpose of making garments for the Greeks: Mrs. Birch's, Grove-street; Mrs. Whitney's, Elm-street; Mr. Roger Sherman's, Chapel-street; Mr. Laban Smith's, Wooster-street; Mr. Nathan Whiting's, George-street.

Ladies in the neighboring towns, who so generously volunteered their assistance last winter, are respectfully invited to aid us again in this benevolent work; and we hope that many others will follow their example. Our own domestic cloth, either woolen, linen or cotton, will be very acceptable.

The tales of woe and misery which have reached our ears, are enough to awaken all our sympathies; and it is believed that every Lady, who is able, will make great personal exertions; and that the Gentlemen will not withhold pecuniary aid. Any donations, in money or clothing, may be deposited at Mrs. Leffingwell's, in Chapel-street, and will be thankfully received.

ALUMNI SOCIETY OF YALE COLLEGE.

The Alumni in this city who are not members of the Society, are respectfully invited to call at the house of the subscriber, or at the bookstore of Hezekiah Howe, and assent to the constitution.

WM. LEFFINGWELL, *Treasurer.*
New-Haven, March 1, 1828

Revivals of Religion.

These precious seasons of refreshing from the presence of the Lord, appear to be multiplying and extending in almost every direction, where the Gospel is faithfully preached. Even the feeble efforts of private Christians, for the salvation of souls and the building up of the Redeemer's kingdom, are followed with a blessing. We are again permitted to "bring you good tidings of great joy," for the Lord is pouring out his Spirit and carrying on his work in several places in this vicinity. Revivals have recently commenced in Milford, Derby, Amity, Bethany, Salem,

Waterbury and Prospect. In each of these places some are rejoicing in hope, while others are inquiring what they must do; and in some of these societies the work is peculiarly interesting and powerful.

These revivals, as well as many others, appear to have followed in the train of the Conference of the Churches, which has been travelling from Berkshire and Litchfield counties into this region. It might be thought arrogant, by some, and profanity, by the enemies of revivals, were we to give to these Conferences the influence which they appear to have in promoting the revival of religion, in almost every place where they have been held.

We do not believe, and we would not even insinuate, that the Conference of the Churches, or any human efforts, or any of the means of grace, or even the preaching of the Gospel, can ever change the heart of a sinner, or save a soul from death, without the influences of the Holy Spirit. But we do believe that God saves and sanctifies the souls of men through the truth, and that he usually blesses the efforts of his people, in the use of means, and pours out his Spirit in answer to their prayers. The Conference, which is composed of lay delegates, does not preach the Gospel, but they bear testimony to its truth and power, and urge and admonish their fellow sinners, by all the affection and the prayers of the churches they represent, to believe and honor it, and its ordinances, as they are administered to us by the faithful ministers of Christ.

During the last week, we were favored in this city, with a visit of the Conference to the church under the pastoral care of the Rev. Mr. Merwin. There were present 52 churches, represented by 88 delegates, besides a number of the clergy and brethren from sister churches, who were not delegates. The meeting was peculiarly solemn and interesting, and has left an impression on the minds of many that we hope will not be forgotten.

The state of religion, in some of the churches was reported as being low. But in more than 30 out of the 52 churches in Connection, the prospects were encouraging, and many of them were enjoying precious seasons of revival. No estimate was given of the number of hopeful converts, in several places where revivals have recently commenced; but more than a thousand were reported as being the hopeful subjects of grace within the last year.

Extract of a letter to the Editor from the Rev. Mr. Armstrong, dated Smithfield, Dutchess co., N. Y., Jan. 22d, 1828.

"My congregation has been favored with a time of refreshing from the presence of the Lord, which commenced about the middle of September last, and still, we hope, continues. Twenty-three have connected themselves with the church, and more it is believed will present themselves when another opportunity occurs. The whole number who have obtained a hope is more than 40."

REVIVAL IN WARNER, N. H.
Abridged from the N. H. Observer.
The first appearance of this good work was dis-

covered about the 20th of January, 1827.—The church was destitute of a pastor; and for several months previous, was denied the stated preaching of the word. They did not, however, forsake the assembling of themselves together. The Sabbath was piously observed by waiting upon God in his house; and other religious meetings were maintained on week days; some of which were instituted for the express purpose of pleading with God for the effusions of the Holy Spirit, that helpers might be raised up to assist them in re-establishing and supporting the gospel ministry among them.

Thus employed, the undersigned found this disconsolate flock, a few days previous to the above date. The first Sabbath of his engagement with them was peculiar for the severity of the weather. Few attended meeting. It was therefore proposed by the brethren that the afternoon services consist of prayers for a revival of religion. Never was the writer so affected with a sense of the power of the church, with God in prayer, as on this occasion. All seemed to have learned of the Holy Spirit how to adapt their petitions to a particular object. Nothing temporal constituted this object: but the burden of their petitions was, *Lord, revive thy work.* Instead of expressing a few scattered and heartless petitions, they sought—they plead—they importuned—as would a man for life, in great danger and peculiar extremity. It seemed, they could not be denied—they must be blessed; for by a strong unwavering faith, they seized, and held fast the never failing promises, by which the patriarch *had power with God.* And they did not strive in vain. *God did avenge them speedily.* At the first meeting appointed for religious inquiry, 15 young people attended, members of families of the first respectability in the place; all of whom (three excepted who had recently obtained hope) appeared to feel deeply the plague of their own hearts, and the immediate necessity of an interest in Christ.

In one week from this time, although the weather was so extreme, and the travelling so bad as to detain the stage *ten hours*; but one of the former number was detained from the inquiry meeting, and the number had increased to *twenty six*; *ten of whom* (not including those before named) *had found peace of mind and hope in Christ*, as was believed, *within the week.* Most of those who attended at this time, are less than 28 years of age, some of whom were members of a dancing school, till they exchanged the latter for the inquiry meeting.

From this time till about the first of June, when it appeared to subside, the work exhibited another aspect. It was less rapid in its progress, and more gradual in its ultimate effects. It extended also, to almost every age and class in society, till the whole number of inquirers exceeded 60; and the whole number of hopeful converts exceeded 40. The youngest of these is about 14 years of age; and the oldest more than 60.

Peculiarities of the Work.

1. It is obviously a divine work.

Many received their first serious impressions while at home. Several of this class had not attended a religious meeting for two or three months previous, and one or two seldom entered a place of worship. Under these circumstances the Spir-

it sought them out, and directed them to the inquiry meeting.

2. The work was still and solemn.

3. The converts exhibited peace of mind, rather than joy. They cherished hope very cautiously, and expressed it with apparent apprehensions of self-deception.

4. Those who had received a religious education, and had most constantly attended upon the public ministrations of the word; and were least confident in the genuineness of their religious experience; at present give the best evidence of true piety.

J. WELLMAN.

HAMPSTEAD.

Extract from a letter dated Feb. 1, 1828.

" There appears in this place, to be a genuine Puritan revival of religion. It is a noiseless, *solemn, fervent*, and transforming kind of religion, such as we might expect to be produced by the spirit of love, and peace, and holiness. It is like all God's other works, regular, powerful, and irresistible! It is the effect of *his* Spirit, of whom it is recorded, that he should not strive, nor cry, nor cause his voice to be heard in the streets. This is the Lord's doing, and it is marvellous in our eyes; and let him have all the praise.—Twenty-nine united with the church on the first Sabbath of January, and as many more have obtained hope, and many more have great searchings of heart, and no man dares to say it is not the work of God."

I am yours affectionately,

JOHN KELLY.

Letter to a brother in Newport, dated Marion, Jan. 28, 1828.

We are enjoying at present a very powerful work of God in this place. We experienced a few mercy drops during the latter part of last summer; but about three months ago God began to shower down his grace in copious effusions; the cloud which was small before, began to increase and be full, and to hang over us. For about two weeks, the work has been very powerful, and is still going on. I have been almost surrounded day and night with souls mourning for their sins. Sometimes when I called to visit families, they would be crowding in, till many times we had quite an assembly together. And to hear their groans and cries, "O pray for us!" "O God, be merciful to me a sinner!" was enough to melt a heart of stone. These groups of mourners would sometimes get together early in the morning, and many times there would be ten or fifteen of them following from house to house: they were principally youth from ten years old, to twenty five.

Frequently in our evening meetings, silence would be broken by the sobs and cries of the wounded in spirit, and many times after closing the meeting at the usual hour, scarcely an individual would leave the house; but the penitential sigh, and the earnest prayer, "Lord save, or I perish," would be heard. At a meeting a few nights ago, after dismissing the congregation, I stepped back to converse with a young lady who had been troubled in mind a long time:—she had found relief. My attention was soon called to two other young women who had clasped each other in their arms, as though they were determined if they perished, to perish together. On approaching them they exclaimed, 'O, pray for us! Pray

for us? When I tried to pray for them, there were about ten or fifteen pressed their way through the crowd and kneeled around. We believe there has been upwards of sixty hopefully converted. Remember us to the church.

I remain, your brother in Christ,
DAVID CARLISLE.

THE REVIVAL IN BOSTON.

We learn by a gentleman from Boston, that the revival is still as interesting as in months past. In the congregation with which he is connected, scarce a week has passed for 22 months, in which there have not been more or less instances of conversion. The same is probably true of other congregations. Christians are beginning to feel that if they do their duty, the blessing may be perpetual. The whole number of conversions among the various denominations, is probably not less than 1200 or 1500.—*N. Y. Obs.*

REVIVAL IN EDIN, ERIE CO. N. Y.

From our missionary there, dated Jan. 17, 1828.

The Spirit of the Lord has been, and I hope still is, operating upon the minds of the people here in a very powerful manner. Twenty-two persons now stand propounded for admission to this church, all of whom, excepting two, are the fruits of this revival. How many more may yet present themselves is unknown.—*ib.*

REVIVAL IN ATTLEBOROUGH.

During the year past there has been an interesting revival of religion in the East parish in Attleborough; and about 30, (the fruits of the work,) have recently united with the Congregational Church, under the pastoral care of Rev. John Furgerson. Many others entertain a hope of piety, who have not as yet made a profession.—*Boston Rec.*

SAUQUOIT, ONEIDA CO.

A revival of religion of a very interesting character has been in gradual progress for several weeks in Rev. O. Catlin's Society, Sauquoit. The church, though small and feeble as to numbers, is beginning to put on strength. "The effectual fervent prayer of a righteous man availeth much." There is an unusual attention to the preached word. Evening meetings are full and solemn.—More than one hundred attend the meetings of inquiry.—*West. Rec.*

BRIDGEWATER, ONEIDA CO.

This revival which has been in progress since the first of July, is at present very powerful. About twenty hopeful conversions recently occurred in the term of two weeks.—*ib.*

WASHINGTON CO. PA.

A revival of religion, we are credibly informed, has begun, and is making progress in Cross Creek Congregation, Washington Co. Pa. On Sabbath, the 27th ult. the Lord's Supper was administered, and 45 persons admitted on examination, to the communion of the Church. May all our congregations share in the rich effusions of the Holy Spirit.—*Pitts. Rec.*

From the Rochester Observer.

Geneva, Feb. 11, 1828.

DEAR SIR,

We are now enabled to say that the "Lord is with us of a truth." In respect to the blessing of God on our missionary stations, we feel inclined to adopt the language of "the song of Solomon,"—"Lo, the winter is past, the rain is over and gone. The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land."

Recent intelligence from our missionaries, indicate that at about one seventh of all the stations within the agency, (fifty in all,) the day of "special refreshing," is at this time granted, "from the presence of the Lord." I send an extract from the last report of one of our missionaries in Wayne county. The Rev. Mr. Burbank, writes, under date of Jan. 23d ult. as follows:

"I have the happiness to inform you, dear sir, that it has pleased the great Head of the church to pour out his Holy Spirit on the people of Marion, in a very signal manner. The work commenced about ten days ago, immediately after observing a second season of fasting, and prayer. Since that time, it has been very powerful and rapid. Convictions have been deep and of short continuance,—meetings very frequent, much crowded, awfully solemn, and sometimes unavoidably continued to a late hour. Temporal business with many has been made a secondary object,—professors have manifested great engagedness in the work, and it has been almost like one continual Sabbath since the revival commenced. It has already spread through a great part of the town and begins to be very interesting in some of our schools. Probably between forty and fifty, have already been enabled to hope in the pardoning mercy of God. A considerable number are anxious, and the prospect that the work will be a general one over the town, at present is very encouraging.

"The means which have been principally owned and blessed by God, in the commencement and progress of this revival, are the preaching of the word, and prayer. I frequently preach three times on the Sabbath, and suppose I could assemble a large congregation on every other day of the week to hear preaching and every evening for prayer and conference. Two things in this precious effusion of the Holy Spirit, are remarkable. One is, that the first subjects of it were those who appeared most unlikely ever to become religious people, and the other is, that about *two-thirds* of those who have hopefully been brought into the kingdom of Jesus, are males.—It is the youth principally who have shared in this merciful visitation. Pray for us, dear brother, that this work of the Lord, may spread extensively among us, and long continue."

An equally interesting revival is in progress at *Sodus*, as we learn from the last report of our venerable missionary there, the Rev. Jesse Townsend, and also at the foot of *Conesus Lake*, under the labors of Rev. H. Galpin, of which, and others I have not time or room to give you an account now;—but from facts already detailed may we not exclaim, "How precious is the missionary work," and ask for renewed prayer and exertions to put the whole land under gospel cultivation in this day of special mercy, when the Holy Ghost seems so ready to sanctify truth to the salvation of the soul.

MILES P. SQUIER,
Cor. Sec. of the West. Ag. for the A. H. M. S.

FOREIGN MISSION SOCIETY OF LITCHFIELD COUNTY.

The annual meeting of this Society was held in this town on Wednesday the 13th inst. Hon. J. C. Smith, President, in the chair. The meeting

was opened with prayer by Rev. James Beach; after which the President made a short address, in which he congratulated the audience upon the increased interest in favor of the missionary cause, which has been manifested in the country the present season—urged the claims of the cause upon the philanthropy of our citizens, as well as upon the obligations of professed Christians,—detailed in a short and summary manner the wants of the heathen world, and the manifest blessings which have attended the self-denying and apostolic labors of modern missionaries, and commended the cause to the support and co-operation of those who have heretofore done little or nothing in aid of the missionary enterprise.

The following Resolution was then offered by Rev. Charles A. Boardman, and supported by a very eloquent address, which we hope to be able to present to our readers in the course of a few weeks.

Resolved, That in the opinion of this Society, the Missionary enterprise commends itself with peculiar interest to the studious attention, and permanent patronage, of the young."

Rev. D. O. Griswold introduced the following Resolution, which was supported in a very able manner, by a speech which we shall hereafter give to our readers.

Resolved, That in the opinion of this Society, a disposition to give in aid of missionary operations, supported by its proper evidence, constitutes one important test of Christian character."

After the Treasurer's report had been read, the Society proceeded to the choice of its officers for the year coming.

Hon. JOHN C. SMITH was chosen *President*.

Rev. JAMES BEACH, { *Vice Presidents*.

Rev. LUTHER HART, {

Rev. C. A. BOARDMAN, *Secretary*.

Mr. FREDERICK DEMING, *Treasurer*.

Mr. JOHN P. BRACE, *Auditor*.

Hon. Benjamin Tallmadge, Rev. C. A. Boardman, Rev. Darius O. Griswold, Rev. B. F. Stanton, and Rev. James Beach, were appointed the *Executive Committee*.

The sum of \$3,579 65, has been raised the past year, by this Auxiliary.

Of this sum, fifty dollars have been paid for each of the following named gentlemen, to constitute them Honorary Members of the A. B. C. F. M.

Rev. John S. Stone, of Litchfield, Rector of St. Michael's Church. Rev. Daniel Lynn Carroll, of Litchfield. Rev. Charles A. Boardman, of New Preston. Rev. David L. Perry, of Sharon. Rev. Hart Talcott, of Warren. Rev. E. Paphras Goodman, of Torringford Society.

[*Litchfield Post*.]

NATIONAL FAST.

Messrs. Editors.—At a Conference of Churches, consisting of Pastors and Delegates from the middle section of the County of Berkshire, Mass. at Stockbridge, on the 7th inst. the communications in the *New-York Observer*, signed "New-York" and "New-Jersey" were read and highly approved: and it was voted, "that it be recommended to the Pastors of the Churches to call the attention of the Churches at an early day to this subject; and that faithful exertions be used to promote the humble and prayerful observance of that

day, [last Thursday in March,] with the expectation that the Great Head of the Church will graciously regard, and signally bless the humiliations of his people."

Many Christians in Massachusetts have read with deep interest the above communications. They were glad to hear New-Jersey speak with such a voice. And before the sound of the voice had passed away, they were pleased to hear *New York* responding, like an echo, the language of her sister State. It seems that this is one of those happy thoughts with which God sometimes favors an individual, when He has designs of peculiar mercy to a community;—a device that leads many to wonder that it had not been conceived before, and to bless God, "with whom all good thoughts originate," that it has at length been put into the heart of *some one* for the benefit of thousands.

We cannot but think that such a day is greatly demanded by the *wants of our own Churches, the state of the nation, and the condition of the world*. Where are *Churches* so privileged? And where is there so much cause for humiliation in *Churches* for their *ingratitude*? And where does the guilt of impenitence and disobedience to the *Gospel* rise to such a height of aggravation as here? And where do the impenitent need the prayers of the people of *God* so much as in the region of these *Churches*? Who will be so likely as they, if they remain unconverted, to experience the doom of *Chorazin, Bethsaida and Capernaum*?

Our country demands such a day.

We are a *Christian country*; and we ought to be known to ourselves as such; and, in this character, to present ourselves before God, in an act of devotion that shall be felt, in the pulsation that it produces, throughout the whole body. By what act have we ever yet assumed this character? Is it not time that it was done? And may it not be expected that when it is done, the life-blood will be felt flowing more freely from one extremity to the other, invigorating us, and giving us strength and firmness as a *Christian nation*?

But when we think of our *world*—what reasons present themselves for such a day!

If we are the most favored part of the world, with all our sin, our infidelity, heresy and crime, (and that we are there is little reason to doubt,) what is the world? If God sees so much to offend Him in the few millions of our own Christian nation, and not less in the little larger number of others bearing the same name, what does He see in the six hundred millions of *Idolaters*, whose name has always been such an offence to Him, and whose name is the least part of their shame?

Is it not time, after almost twenty centuries of lukewarm regard to their condition and the benevolent command of Christ respecting them, that *some Christian nation* should set apart one day of Fasting and Prayer in their behalf?

Surely there are *reasons* for such a day as this. And if the Christians of this nation will unite in this one act of *offence* and hostility to the *god of this world*, we may confidently believe that the foundation of his kingdom will be shaken, and his power essentially diminished both among us and among the heathen.

From what we know of the feelings of Christians around us, what we have expressed on this subject may be considered as the voice of *N. Y. Obs.*]

MASSACHUSETTS.

CONDITIONS OF THE RELIGIOUS INTELLIGENCER.

The paper is published weekly, at \$2 a year, if paid in advance, or \$2 50 if not paid at the expiration of six months from the time of commencing,—unless where special agreements have been made by agents.

Where seven or more copies are sent to one post office, the price is \$2 in advance, with an allowance of 10 per cent. to agents.

We have often suffered delays and losses in our collections, and unnecessary expense in remittances, for the want of an agent in each district where we have subscribers. We feel grateful for the friendly aid which we have received from most of the persons named in the following list, as well as from many others, and hope for a continuance of their favors. If any here named decline the agency, or are not in a situation to attend to it, they, or some of the subscribers, will oblige us by naming one. Where there is no agent, subscribers are requested to unite in forwarding their communications.

We propose hereafter to publish a list of letters received during the week, preceding each Wednesday, by merely inserting the name of the writer. This will be the only answer returned, unless where some explanation is required.

LIST OF AGENTS.

CONNECTICUT.

Hartford, *Goodwin & Co.*
Norwich, *Chas. Lathrop.*
Norwich Landing, *Chas. Coit.*
Jewett City, *Joel Hyde.*
Winchester Centre, *S. Hurlburt & Co.*
Stonington, *Rev. Ira Hart.*
Stamford, *Rev. D. Smith.*
Lyme, *Rev. J. Hawes.*
Wilton, *Hawley Olmsted.*
New Milford, *Philo Noble, P. M.*
Ridgefield, *Dea. J. Scott.*
Haddam, *A. H. Hayden.*
Montoe, *Rev. Amos Bassett.*
Warren, *Isaac Bates.*
Kent, *Dr. Beardsley, P. M.*
Torrington, *Nathl. Smith, P. M.*
New Canaan, *Rev. W. Bonney.*
Bethel P. O., *Rev. J. G. Lowe.*
Gaylord's Bridge, *D. N. Giddings.*
New London, *Lt. Augur.*
Pomfret, *Rev. James Porter.*
Canterbury, *T. Coit.*
Middle Haddam, *Rev. D. Selden.*
Brooklyn, *J. Scarborough.*
Scotland, *D. Tracy, P. M.*
Mansfield Centre, *Z. Storrs, P. M.*
Sharon, *Geo. King, Jr. P. M.*
Norwalk, *Wm. M. Betts, P. M.*
Darien, *A. Clark, P. M.*
Saugatuck, *Rev. E. W. Hooker.*
North Stamford, *Dr. John Augur.*
Winsted, *Wm. S. Boyd.*
Winsted, *James Skinner.*
Bristol, *Rev. J. Cone.*
Colebrook, *Ezra Gilbert.*
East Windsor, *Jesse Charlton.*
Manchester, *Daniel Lyman.*
West Hartford, *J. W. Mills.*
West Suffield, *C. Denison.*
New Britain, *Alvan North.*
South Canaan, *W. P. Burrall, P. M.*
New Hartford, *H. Cowles, P. M.*
Berlin, *D. Dunbar.*
Middletown, *S. Eells.*
Fairfield, *Jas. Knapp, P. M.*
Greenfield Hill, *Jas. Knapp, P. M.*
Bridgeport, *J. B. Baldwin.*
Redding, *J. B. Baldwin.*
Trumbull, *J. B. Baldwin.*
Meriden, *Amos White.*
Southington, *P. Purdee.*
Litchfield, *A. Benedict.*
Litchfield South Farms, *H. Murray.*
Stratford, *Rev. J. Leavitt.*
Hartwinton, *Mr. Sanford.*
Derby, *Josiah Smith.*
Plymouth, *Parker & Smith.*
New Preston, *H. Camp.*
Cornwall Bridge, *Wm. Lewis.*
Milford, *Rev. B. Pinneo.*
Huntington, *Rev. Mr. Panderson.*
Danbury, *O. Stone, Jr.*
West Haven, *Rev. Wm. Stebbins.*
North Branford, *J. Rose.*
Hamden, *A. Dickerman.*
Orange, *Richard Bryan.*
Cheshire, *Dea. Baldwin.*
MASSACHUSETTS.
Tolland, *J. Stillman, Jr.*
Blandford, *O. Sage, P. M.*

Middle Granville, *N. Cooley, P. M.*

Sandisfield, *Joel Sage.*

New Marlborough, *A. Wheeler.*

Otis, *Mr. Seymour.*

Westfield, *J. H. Stow.*

New Marlborough, *E. C. Peet, P. M.*

Great Barrington, *M. Hopkins, P. M.*

Lenox, *J. G. Stanley.*

Sheffield, *A. Root.*

Richmond, *Noah Rossiter.*

Pittsfield, *Miss N. Ingersoll.*

Easthampton, *W. R. Gillett, P. M.*

Belchertown, *Philo Dickinson, P. M.*

Deerfield, *Seth Nimes, P. M.*

Southampton, *James K. Sheldon, P. M.*

Whately, *E. Allis, P. M.*

West Stockbridge, *Robbins Kellogg.*

VERMONT.

Benson, *Rev. Daniel Kent.*

Halifax, *C. Swain.*

Middlebury, *Dr. E. Brewster.*

Brookfield, *John Smith, P. M.*

Westminster, *Rev. S. Sage.*

Bennington, *Daniel Church.*

Manchester, *Dr. A. Morse.*

Rupert, *D. Sheldon, Jr. P. M.*

NEW-YORK.

Albany, *E. F. Backus.*

New-York city, *J. L. Tiffany, 144, Fulton-st.*

Fishkill, *Mrs. Ann R. Swartwout.*

Coxsackie, *T. Fairchild.*

Durham, *Rev. Seth Williston.*

Easthampton, *Rev. Ebenezer Philips.*

Southampton, *Rev. P. H. Shaw.*

South Salem, *Thos. Maud.*

Hudson, *James Tompkins.*

Athens, *John Reed.*

Kinderhook, *P. J. Hoes.*

Catskill, *J. A. Crane.*

Southold, *Rev. J. Hunting.*

Walton, *J. Platt.*

Huntsville, *J. Platt.*

Berkshire, *W. H. Moore, P. M.*

Brookhaven, *Rev. N. Gillett.*

Patchogue, *Rev. N. Gillett.*

Pleasant Valley, *Rev. John Clark.*

Deposit, *Rev. Elisha Wise.*

Leeds, *H. Whittlesey, P. M.*

Sag Harbor, *H. T. Dering, P. M.*

Meredith, *S. A. Law, P. M.*

South Harpersfield, *Rev. S. Fenn.*

Bridgehampton, *S. H. Rose, P. M.*

Monticello, *J. P. Jones, P. M.*

Amity, *D. Carpenter, P. M.*

Canaan 4 Corners, *H. Warner, P. M.*

Livonia, *Henry Pierce.*

Kingsborough, *Rev. Elisha Yale.*

East Bloomfield, *J. Porter.*

Troy, *George Fry.*

Cooperstown, *H. & E. Phinney.*

Granville, *W. Woods, P. M.*

Lansingburg, *Timothy Garfield.*

Otisco, *J. Swan, P. M.*

Palmyra, *Dea. H. Jessup.*

Winfield, *Almond Luce, P. M.*

Cazenovia, *Luther Brunell.*

Rome, *Rev. M. Gillett.*

Exeter, *Samuel P. Storrs.*

West Bloomfield, *Rev. Dr. Fitch.*

Homer, *George W. Stewart.*

Jefferson, *Rev. Wm. Salisbury.*

Champain, *Silas Hubbell.*

Cambridge, *Aaron Crosby.*

Attica, *A. Wilder, Jr.*

Galway, *Philo Dauchy, P. M.*

Volcott, *Elisha Benjamin.*

Gilboa, *Rev. W. Page.*

Buffalo, *H. R. Seymour.*

Geneva, *D. Cooke.*

Stiliwater, *W. Seymour, Jr. & Jesse Warren.*

Bridgewater, *W. Crafts, P. M.*

Oxford, *A. A. Franklin.*

Schoharie, *John Ingold.*

Pittstown, *J. P. Defrest, P. M.*

Cherry Valley, *Alfred Crafts.*

Sherburne, *S. P. Scovill, P. M.*

Penn Yan, *Rev. C. Eddy.*

Onondago Hollow, *Dr. J. W. Brewster.*

Chazy, *J. C. Hubbell, P. M.*

Baumbridge, *Rev. J. Chapin.*

Oswego, *J. B. Park.*

Coldspring, *T. Everett.*

Ballston, *A. Danforth.*

Victor, *W. Bushnell, P. M.*

Salina, *Jerry Richards.*

NEW-JERSEY.

Newark, *Maths. Dag, P. M.*

Orange, *J. M. Linsley, P. M.*

Deckertown, *Rev. E. Allen.*

Parsippany, *Henry Garrison.*

Rockaway, *Rev. B. King.*

Mendham, *L. Conklin, P. M.*

Trenton, *D. Fenton.*

Bloomfield, *Z. B. Dodd.*

Middletown Point, *W. Little, P. M.*

PENNSYLVANIA.

Kingston, *Elijah Loveland.*

Montrose, *Joab Tyler.*

Gibson, *Joab Tyler.*

Hartford, *L. Loomis.*

Shippensburg, *D. McClure, P. M.*

Wyalusing, *John Taylor, P. M.*

OHIO.

Milan, *Milton Jennings.*

Hillsborough, *Andrew Barry.*

Granville, *Sereno Wright, P. M.*

Austinsburg, *Rev. G. H. Cowles.*

Norwalk, *H. Buckingham.*

Ellsworth, *L. Leffingwell, P. M.*

Nelson, *Rev. B. Fenn.*

Hanover, *C. Wells.*

Hudson, *D. Hudson, P. M.*

VIRGINIA.

Winchester, *Daniel Gold.*

Staunton, *L. Tremper, P. M.*

Warrenton, *Rev. J. Jones.*

NORTH CAROLINA.

Salisbury, *Houston's P. O., J. Houston, P. M.*

KENTUCKY.

Pleasant Grove Mills, *A. E. Ballard, P. M.*

MICHIGAN TERRITORY.

De roit, *Dr. J. L. Whiting.*

ILLINOIS.

Greenville, *Ansel Birge, P. M.*

Dwight, *Cherokee Nation, S. Newton.*